

A
L I G H T
Shining out of
D A R K N E S :
OR
Occasional Queries

S U B M I T T E D

To the JUDGMENT of such as would en-
quire into the true State of things in
our TIMES.

Henry Stubble.

Job 8. 8, 9, 10.

*For enquire, I pray thee, of the former age, and prepare thyself
to the search of their Fathers.*

*(For we are but of yesterday and know nothing, because our
dayes upon earth are a shaddow.)*

*Shall not they teach thee, and tell thee, and utter words out of
their heart?*

LONDON,
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A
L I E N T
Spinning out of
D A R K N E S S
or
OCCULT SCIENCES

SHEDD MUSEUM

**Blouw de doortje - Twaamoeilijkheid
ni spuidje te om'g een' poed' en' drie'.**

Wālā tā pāpā hā cārā mānā cātā hā pāpā hā
mānā cātā hā cātā hā cātā hā cātā hā cātā hā
mānā cātā hā cātā hā cātā hā cātā hā cātā hā
mānā cātā hā cātā hā cātā hā cātā hā cātā hā

Printed in the Year MDCCLXIX

TO THE READER.

Reader,

THOU haſt here a few Questions propoſed by one, who deſires to lye lowe in his own eyes: and after all his Reading, rather to doubt, (doubting is no more the way to error, than to truth) than to affert. I know not how long thou mayeft be in perusing them, I am certain they were not long in penning: yet this thou mayeft be ſecured of, that the citations here are not obtruded upon thee at ſecond hand; being not tranſcribed out of men that misallegged them, but fetched from their Originall Authors. He who queried, did not ſo much as truſt his memory, or juvenile collection, but brought all to theteſt by a faithfull reveiue. The interrogatories are of ſuch moment, that he thought they might deserve a ſatisfactory anſwer: and he had obſerved that neither the Pulpitſeers, nor VVriters of theſe times did contribute by their labours any thing towards

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such conscience-work, though the posture of their Affairs require it. He thought fit in his questions, to produce such testimonies as made for the Negative and Heterodoxe part. Unto which process he was inclined by severall reasons: One is, because that the generall prejudices of many in this age, are such, that if he had not done this, they would not have thought these things questionable. Secondly, he had a tender regard to those who have made the subject of these queries to be their Assertions: in the behalf of these, he did set down what you see, that their Opponents (though they pride themselves with the conceit of learning and esteem of others as illiterate) may at last own them for less than fanatical and groundless Opinionists. He did not alledge any proofes for the other part; both because he knew that others would do that for him; as also because he had not that esteem for quotations to the contrary, which he had for these: not that he is much possessed through prejudice, but upon an old protestant consideration, that records and presidents differing from the received ways and interests of men, are more to be regarded from any that make for them; since the forgeryes and falsifications of precedent Ages make it propable, that such passages might

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might be inserted and foysted in, but why or how
these should be adulterated he did not see. Even in
matters of common transaction, in our English
Courts of judicature, he thought he had been told,
that one precedent or verdict against the jurisdiction
of a Court is of more validity than a thousand
for it: because it is supposed that none will, con-
trary to right and equity, infringe their own power.
Further; if any should oppose the sayings of others
in the behalf of humane learning, to what he had
vouched, he hoped they would produce them out
of Authors contemporaries with his, or else they
should not imagine that he would think any such
averrements to be contradictory to what his query
may seemingly assert, nor yet satisfactory to the
question, nor doth he think (and Heraldus, Ou-
zelius and others concurr with him herein) that
out of Antiquity they can alledg any such quotati-
ons. If they oppose his query with the practise
and use of humane learning which is found in
Clem. Alexandr. Orig. Tertullian, Lactantius,
Arnobius, Minucius Felix, &c. He shall not
think such dealing to be fair: since the question is
what was their judgment? not what they did
practise? Of the latter no man will suppose the
querist to be ignorant; and if any should, yet
would

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would the Objection be of no value, untill they
shall evince that every man did in those times
live up to the light he had; and acted as he spake.
He thinks it may have been with the Ancients as
with [Vega] that excellent methodest in Phyfick,
who being sick of a feavour, a friend visited him, &
found him drinking winc; whereupon he charged
him with having formerly prohibited the use there-
of in feavours by his writings: The infirme reply-
ed, in my books you see the practise of Phyfick,
but in me the practise of Physicians. He supposes
that after persons have been brought over from
Paganisme to Christianity, something may stick by
them, as an ill scent may when one comes out of a
jakes, yet that is their failing, not their justification.
If Moses learnt the Egyptian skill, it was whilſt
he remained in Pharaoh's Court: And so Paul was
learned in Heathen Authors, but it was before he
came to the School of Christ, he bath used them
but three or four times in his works, whereas now
they are more frequent than Texts of Scripture. A-
thanasius against the Gentiles, saith the Scriptures
are ſufficient to declare the truth of themselves;
and that if his friend Macarius did read other Re-
ligious writers, It was but πλοκαλος, as a lover
of Elegance, not as a lover of Christ. Other
things

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things there were which he saw might be objected, which he will now infist upon, having weighed them in the ballances and found them light. About the call of the Ministry and the first Reformers, he hopes not to be opposed with the after-judgment of Luther, or the rest. He is not of their Opinion, who thinke the first reformers did use that Artifice of bending a crooked stick, as much the other way, that so it may at least become straight. Such dealings are not to be admitted in the service of our God, who is a consuming fire: It is to charge them with a great hypocrisy (since they never owned any such actions, but delivered all as precious and glorious Truths) and to make them guilty of the ruine of those poor souls, who dyed in the profession of a belief their teachers did not intend them. In fine, it is to make the first Reformation as bad (or not much better) away as that of Popery, and all that embraces it, and adhere therenu to, to be in a different only, and lipfull estate. It is a slur to the greatest wonder God hath produced after the Churches being 1200. years in the Wilderness. How much more ought we to prejudge all succeeding times from their Doctrines? and having such pregnant motives to believe they were inspired by Gods, let us impute them after
the blind simony change

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change to failings upon carnall considerations ; when Luther went to settle himself Pope in Germany, and his writings were advanced as the test of truth ; and an Oligarchy of Ministers settled elsewhere. Let us owe our Reformation to God and not Belial or Antichrist, to the call and excitement of the former, not consecration of the latter. Let us acknowledge their zeal, their charity & those more glorious principles of spirituall graces, rather than prudentiall contrivements. Are not those there first works which are here quoted ? are not those the works by which Luther said he would have men and Angels tryed ? If you say, that there is a difference betwixt a Church settled and unsetled : a question will arise (if that can be questioned) whether the Papists did not say their church was then settled ? and whether any settlement politicall will suffice to debarr those actings ? for then the first Reformers, yea, first Christians, and Christ himself, all are cast. If only what is a settlement of truth, or Gospel-settlement be intended, doth not this resolve all into a tryall of doctrines ? & a proof that the present way is the sole Gospel-way ? Which whosoever shall avow, he need not want employment for his thoughts from the severall writings of Papists, Episcoparians, Presbyterians, Independents, &c. however the Questionist should rest.

[x]

OCCASIONAL
QUERIES,

SUBJECTED

To the Judgement of such as desire to enquire
into the true State of things in these
our Times.

I.

Wether there be any certain or peculiar Name in the New Testament that signifies a Minister? Or any name whence an Office may be convincingly inferred? * If there be not (as there is just cause to doubt) whether the present Ministers are not to blame, whilst they pretend to an Office and Function grounded upon Divine Right, which hath no other Foundation than the Hay and Stubble of humane Conjecture?

II.

He words used in Scripture to signify a Minister, (as they are vulgarly applyed) are *presbiteri*, and *diaconi*, and *tutoris*. Now none of these determinately signifies an Officer, but any one that performs such or such a work, whether out of Duty or Charity. Minister Executor meruit, say the Civil Lawyers; *tutor* signifies either a Deacon or Churchwarden, *Allis 6.* or else it may be taken in as large a sense as hath been

been specified. *Philem.* v. 13. *In his stead* ~~is~~ *we*, that he may minister to me in your stead. Was this an Office? so the Civil Magistrate is called *Adiutor* ~~ad~~, the Minister of God. *Rom.* 13. 4. and *1 Cor.* 3. 5. Who is *Paul*? who is *Apollo*? ~~du~~ ~~is~~ *Adiutor* ~~ad~~ *Ministrum*, but *Ministers* (or instruments) through whom you have believed. And Sathan, (though he be a great Imitator of Christ) is not said to have a constituted Ministry by way of Office for his service, yet he hath *Ministers*, *2 Cor.* 11. 15. Sathan is said to transform himself into an Angel of Light. *1 Cor.* 11. 14. *As ye therefore are wise in respect of evil*, therefore it is no great thing if his *ministers* be transformed as the *ministers* of righteousness. This is not meant of any peculiar Function or Office, but a general performance of any thing accordingly as an Officer, servant, or minister would. In like manner is *servitor* used in that general sense: *Magistrates* are said to be *Ministri dei*, Gods *ministers* *Rom.* 13. v. 6. And *Paul* saith of *Euphrodius* that he was *strupis ruris christi*, he did minister to his wants, *Phil.* 2. v. 25. yet was not he his *small officer*, that we know. So *servitor* is taken also *Act*s 13. 5. *John* was the *servitor*, or *minister*, or servant of *Paul* and *Barnabas*. Yet doth it not appear that he was so by *duty*, but *respect*. See *Act*s 20. v. 30. and *Act*s 24. v. 27. I say not then probable, (and that is all that is desired at present), that there was no *distinct office*, because there is no *distinct name* for *Ministers* and it is not evident that such an office cannot be proved thence, the places being *equivocal*, and capable of a different sense then what is usually put upon them?

§ emendatio

II.

Supposing there were such a name, yet would not such a name be more Generall then that of *Apostles*; and comprehend not only them but *Prophets*, *Evangelists*, *Pastours*, and all such as should labour in the worke of the Ministry of the Gospell? And is it not an *act of Arrogance* in them who would

would be the Apostles successors in ordinary, (though by the way it was something Extraordinary that made an Apostle, and if that was wanting, then the person was not an Apostle, but some other Officer: besides, how did the Pastors or Teachers or Presbyters succeed them who were their contemporaries, and never resigned up or deserted their stations?) Ordinary Embassadors from the most high, to assume a name of greater latitude than that of Apostle or Embassador Extraordinary? or at least, is it not as absurd as if the Ants should assume the single name of Animal: and the Lacquey that of Servant.

III.

WAs not the name of Minister brought in by the first Reformers, many whereof were Private Christians, who did assume that Title, either because they give a better reason any other Evangelicall Officers: or in opposition and prove to that Romish Hierarchy and Priesthood, whence it. the Moderne Episcoparians and Presbyterians derive their successive Ordination?

IV.

Wether the name of such as officiated in the first centuries were not Presbyter, an Elder, and in after-asserted by ages Sacerdos * a Priest? and whether that change Salmasius were only of names, or of the nature of their Office under the name of through the working of the mystery of iniquity, as Walo Mesgrandising himself, and turning the Lords Supper salinus: in an Oblation? If the latter be true, where is suc-

cession? How shall it be revived? Is it in not this case as in the adoption of children, where a lineage failes? Is it a Succession, where there is an Intercession and Discontinuance, or rather a Similitude and Resemblance?

V.

Wether the present Ministry do not pretend to be Ministers of the Church Catholique? Whether there be any mention of such a Church in Scripture, or in any Ancient Creed of the first Ages? (a) And whether Luther did not place instead thereof in his Creed the Christian Church? (b) whether any body can tell what is the Determinate meaning of that word (c) and shew, without absurdity, how one may be a Minister thereof? And whether if any should be found so to do, yet would not our present Ministers in Generall be culpable, who know not of what Church they are Ministers, or how she is Catholique?

(a) Of this see Bishop Usher de synabolis pag. 8. 9. Vossius de symbolis pag. 27. Gerard lyc. conimian. de Eccles. Muisnerus de Ecclesiâ sect. 4. c. 3. Major advers. Valerian. magnum in prefat.

(b) This is averred by Gerard in his common places somewhere: And Fulke upon the Rheinish Testament objecteth; "some have taken the word (Catholique) out of their Creed, putting Christian for it, which in the Margin, he says are the Lutherans in their Catechismes, which objection he admitteth, see Fulke upon Acts ii. near the latter end. And indeed it is generally acknowledged that Luther could not endure the name of Catholique, inasmuch as if that word were found in his writings with approbation, the Book or passage was therupon sus-

suspected by his Scholars, as not his: see *Colloqu. Altemberg.* in Relp. ad Accus. Cor. 2. fol. 254. see also *Benza* in his preface upon the new Testament, to the Prince of Condé.

(c) There are no lesse than seven significations thereof, as the case is audited by *Miesnerius de Eccles.* lxx. 4. c. 3.

VI.

Wether Ecclesia (which is a word signifying a Church) be no Law-terme deduced from free-States, in which common wealths, the supreme popular Assembly acted and Organised by the Archon and Procdri (as a Church form'd and Preliterated by a Minister and Elders) which did not rule but Preside ? (a) whether any other sense but this, can be a Foundation of Argument ? since no terme can be the subject of a rationall discourse, whose meaning is not agreed on: but of a figurative speech, no man (none but the Spirit hat gave it out at first) can determine satisfactorily to others how farr the Analogy extends : how farr the cords may be stretched, and what is the just and full scope of the holy Spirit there.

(a) This is so evident, that he must not have conversed in any Greek Story, who denies it. They who have not read *Thucidides*, nor *Aristophanes*, may satisfy themselves about it out of *Sigonius de Rep. Athen. and Ubbo Emmius's Vetera Gracia Illustrata.*

Wether such a sense of the word Ecclesia, or Church, doth not as church all the Parochial Churches in England, and minister all their Ministers ?

VIII.

Wether the Ministers do well to derive their succession unto Christ by the means of Antichrist; whether the Reformed Divines, being solemnly met at Poissy before the King and Nobility of France, did not reject such Ordination; as also Luther and Sadeel and Beza; whether ours do not ill to impose upon them a call and Ordination which they disowned.

Ithouon: Hist. lib. 28. pag. 45. Espencus demirari se subinde se prius dixit, quā auctoritate Protestantes, & a quo vocati & intituti ad ministerium essent; & eum neminem citarent a qua manus impositionem suscepissent; quomodo legitimi pastores censeri possent, nam manifestum est, vocatione ordinaria minime institutos; Cum autem ad extraordinarium miraculis opus sit, nec ea ipsi edant, necessariō sequi, nec secundūm ordinem, nec extra ordinem, eos in dominū Dei ingressos esse. (*Ithouon*. pag 46.) Beza ad vocationem legitimam respondit, manum impositionem non necessariam legitime vocationis notam esse; pricipias esse, acque adeo substantiales, in mores ac doctrinā inquisitionem, & electionem, nec vero mirum esse, si ab iis, qui vulgo ordinarii vocantur, manuum impositionem non acceperint; An enim ab illis, quorum depravatos mores, superstitionem ac falsam doctrinam improbat: aut expectandum, ut ab illis approbarentur, qui veritatem oppugnant, quam ipsi tuentur. Neque vero si m̄per miraculis ad extraordinariam vocationem opus esse, idque exemplis Isaiae, Danielis, Amosi, Zacherie, postremo Pauli confirmat.

The Protestant *Lascivius* (in further proof hereof) alledgeth in the book intituled *De Ruscor. Muscovit. Et Tartaror. Relig.* pag. 23. Calvin saying, quia Papa tyrannide abruppta fuit vera ordinacionis seris, novo subdito nunc opus est. &c acque omnino extraordinarium fuit hoc munus, quod

Do-

Domini nobis injunxit. And *Braz* at the conference at *Poissy* being demanded of the calling of himself (and his other then *Associates*) affirmed the same to bee *extraordinary*. *Sarav.* in d. fens. tract. de. Divers. grad. in miss. evangeli. p. 3. hath recorded his words thus. *Sed præterea qui nam enī illa quæ so ordinaria vocatio, quam eos habuisse dici, quos Deu paucis exceptis, excitavit? certè papistica: nam haec tua verba sunt; hodie si episcopi Gallicanarum ecclesiæ se &c. suas ecclesiæ a Tirannide episcopi Romani vindicare velint, & eas ab omni Idoiolaria & superstitione repurgare; non opus habent alia vocatione ab eâ quam habent.*

Quid ergo *papistica Ordinationes*, in quibus neque novum examen præcessit, neque leges ulli servate sunt, inviolabiliter ex divino jure in electionibus & ordinationibus *Pro scriptæ*, in quibus puri etiani omnes canones impudiculatim violati sunt; *quæ nihil aliud fuit quam fadissima Romani prostibuli Nundinatio quavis meretricum mercede, quam Deus templo suo inferri prohibuit, inquit nationis; quibus denique alii, non ad prædicandum sed pervertendum evangeliū; alii, non ad docendum, sed ad cursus sacrificandum & ad alominandum abusus sunt ordinati,* usque adeo firmas tecum esse tenserunt, ut quoties cali ciuprani pseudo-episcopo Deus concelleret ad verum Christianismum tranire, omnis illa intromodis ordinationis impuritas simul expurgata censeatur: imo qui sic animum per Dei gratiam mutavit, quo ore, quo pudore, quâ conscientiâ, Papismum quidem derestabatur, suam auctoritatem inordinatissimam ordinationem non ejurabit? Aut si ejusret, quomodo ex illius jure auctoritatē docendi habebit? *Fulke against Stapleton and Marshall* p. 2. about the middle saith, the Protestants that first preached in these last days, had likewise extraordinary calling.

Brerely p. 361. that there is in *Babylon*, no holy order or Ministry indeed, no lawfull calling but a mere usurpation, see Propositions and principles disputed in the University of Genova pag. 245. about the middle. And Mr. Gabriel Powell in his consideration of the Papists Reasons &c. p. 71. saith, *the Popish Ordination is nothing else but mere profa-*

fanation they beste is no true ecclesiasticall vocation in the Papacy &c. And see further lib. deo. Mr. Surcliffe his dissencion to the Priests supplication. to the 19 section 5. And Mr. Fulke in his Answer to a counterfeit Catholique p. 50. about the middle faith to the Papists; you are highly deceived, if you think we esteeme your offices of Bishops, Priests and Deacons any better than lay-men; and you presume too much to think that we receive your Ordering to be lawfull. And see Mr. Whitaier contra Dureum lib. 9. p. 821. in the beginning, and Mr. Fulke in his retentive &c p. 67. about the middle faith with all our heart we despise, abhor, detest, and spit at your stinking, greasy Anti-christian Orders &c.

IX

WHether the Arguments of the first Reformers about their vocation do not justify any that shall take upon them to preach? and in particular that of Mornay Du-Plessis de eccles. c. 11. p. 243. * [which is allowed of by Saravia de diversis gradibus ministrorum: who was an episcopall man] whether Dominicus Soto do not prove it lawfull iure naturae? and yet he is a Papist.

* [Phil. Mornay du Plessis, being urged about the call of the first Reformers saith, such interrogatories are but the tergiversations of men already convinc'd in their own judgements, who dare not abide the triall. just as Sedecias the false Prophet replied to Michaiah: 1 Kings: c. 22. v. 24. when went the Spirit of the Lord from me, to speak to thee? And thus the Pharises; Thou art the son of a Carpenter, who sent thee? To whom we might determine the controversy by Christ's own words. The words which we speak they bearne witness of us. The Jews prided themselves in their long descent from Abraham, and being his successors. But what says Christ? you are, indeed, the seed of Abraham, but yet you are of your father the Devil. Job. 8. and Paul tells us, 2 Thess. 2. Let no man seduce you, for Anti-

christ shall set in the Temple of God. Having premised those things, Mornay thus argues: 'When a Town is on fire, or assaut-
 led by the enemy by scalado in the night; if any body shal raise
 the sleepy watch-men, or give Alarne to the corps d'garde, whe-
 ther stranger or citizen, none ask by what authority he doth it,
 but all run for water to quench the fire, or to the walls to repulse
 the enemy, men inquire into the case whether his discovery be true,
 and do not arraign or implead him otherwise; yea, such a man
 receives thanks for his timely discovering the danger. But we
 (faith be) alarme the Christian world by discovering how An-
 tichrist sits in the Temple of God, we offer to prove it; yet are we
 not regarded, nor our reasons listned unto; but they clamour
 who are you? and punish us more heinously than if we were Tra-
 tor. Should any Governor of a Cittadell demean himself thus
 in cases of intelligence, would not be soon be surprised by the en-
 emy, and would he not be condemned by his Generall or Gover-
 nors for neglect? In the conspiracy of Cataline the Roman Senate
 desired that intelligence, which prevented the plot, from an
 Harlot: when the Capitoll was storm'd by the Gaules they took
 an alarne from the Geese. Let us therefore be never so meane
 we ought to be afforded Audience. The Question is not, who we
 are, but whether that be Antichrist: seeke not into the Quali-
 ty of the relators, but the truth of the relation: Christ was pro-
 mised to the Jews, but revealed to the Shepheards; these Shep-
 heards divulged it among the people: it may credit our ad-
 versaries, those men ought to have been questioned for it. The
 bretbure of Ephesus should also have spylid un-commissioned A-
 pollos for preachers, but they received him, commended his
 Zeale, desired him to passe into Achaea, and wroteto the bretburen
 to receive him. At the dreadfull day when men are to give an
 account of their Talents, it will not be a sufficient reply for any
 to say, they wanted ecclesiastical vocation, when they wanted not
 the great inducement of Christian charitie to employ that talent
 which was given them to profit with. The French Ministers, a-
 gainst whom Cardinal Ponson writ, argue thus: in the old
 Testament some were extraordinarily raised to instruct the people:
 why may it not be so under the new? the same ministres are still

remaining. Moreover they say, That it is not to be expected that Antichrist should commission men to destroy himself, see Champney de vocat. Ministr. In fine the Papists think they have sufficiently refuted the call of the first reformers, by shewing how all sects may use the same plea.]

F. Dom. Soto in quart. sentent. Distinct. quinta. quest. Vnic. Art. 10. p. 154. Conclus. 1. Ecclesia Christi primus ac proinde unusquisque mortalium jus habet tam divinum quam naturale promulgandi Evangelium ubique terrarum, probatur, 1. ex illo Marc. ultinio, euntes in mundum universum predicare evangelium omni creaturae, & Matth. 28. data est mihi omnis potestas in celo & in terra, euntes docete omnes gentes, baptizantes eos &c. quasi dixisset, quam ego potestatem in hac parte habeo, vobis confero; habuit autem potestatem in toto orbe predicandi, ergo illam nobis contulit. 2. Jure naturae unusquisque libertatem habet & facultatem docendi alios, iisque persuadendi illa que facere tenentur, sed universi mortales tenentur christianam fidem suscipere, ergo unusquisque potest id universis usque ad persuasionem suadere, id quod tertio sic confirmatur. Potest quisque quemque ea que sunt juris naturae docere, neque illo docendi jure privari valer, ergo ea que sunt evangelica fidei; ut pote qua nec mindis sunt obligatoria, & magis sunt salutaria. Nun dico quod possit cogere & convincere: nam supernaturalia intellectum non convincent, sed tamen ea docere & explicare suo jure valet: res est clara.

Luther. De abrog. Misi privat. fol. 248, 249. Invictis Scripturis firmabimus legitimum illud & unicum verbi ministerium esse communie omnibus Christianis, & quod omnes loqui & judicare possunt: dicit enim Paulus 2 Cor. 4. qui idoneos nos fecit Ministros novi Testamenti, non litera sed spiritus; hoc enim de omnibus Christianis dicit, ut omnes faciat Ministros spiritus. Est autem Minister spiritus is, qui tradit verbum gratiae, sicut Minister literae, qui tradit vocem legis: hoc Moysis erat, illud Christi est. Item Petrus dicet omnibus Christianis, ut virtutes annuntietis ejus qui de tenebris vos vocavit in admirabile lumen suum. Quis Christianorum non est

vocatus de tenebris, & at hujus est & ius & potestas, imo necessarias annuncianti virtutem sese vocantis, 1 Cor. 14. Luther. Ita interpretatur. *Mulieres Paulus prohibet loqui non simpliciter sed in ecclesia ubi sunt viri, potentes loqui ut non confundatur honestas & ordo, cum vir multis modis sit pre muliere idoneus ad loquendum & magis eum deceat, sed ne ex suo capite Paulus hoc prohibet, imo adducit legem, dicens subditas esse debere, sicut & lex dicit; q. à autoritate divina legis certus erat, quod spiritus libi ipsi non contradiceret, & mulieres prius per eum viris subiectas, nunc supra viros non elevaret: quin porcas memor & tenax sui infligunt, presentibus viris, viros magis quam si minas afflaret.* Alioquin quomodo solus *Paulus* resisterit spiritui *Sancto*, qui in Joete promiuit, & prophetabunt filia vestre? & Act. 21. erant *Philippo* quatuor virginis prophetantes: & *Maria Mosis soror* erat prophetissa, & *Dibora* ducem *Barac* instruxit: & *Olda* prophetissa consuluit *Sanctissimo regi Josie*. Denique beatas virginis canticum universa celebrat Ecclesia per orbem, & ipsemet c. 11. docet mulierem debere velato capite orare & prophetare; Ordo itaque, & honestas est, ut viris loquentibus in Ecclesia, taceant mulieres: nullis autem loquentibus viris, necesse est ut loquantur mulieres.

X.

Whester it be rationall to think, that our Ministers can derive a call from the Popish Clergy: since they do not ordain Ministers of the Gospel, but Massing Priests? (a) Do not the Papists alioi laymen to preach even out of cases of necessity? and that publickely? (which is the main act of our Ministry, but no ministeriall act with them) (b) And whether the Sheriff of Oxford in Edward the sixths days did not publickely preach in Maries Church at Oxford, without censure, or prohibition? (c)

(e.) This is proved by the assertions of *Bala* formerly al-
leged: as also *Lacitorus* against *Hunnius*, doth avow it,
that their Doctors degree in the Vniversity is but a testimony
of their abilityes, and though they do then receive liberty to
preach, yet he (a Papist) thinks them mad, who thence
conclude them to be *Papists*, or able lawfully without further
Ordination to administer the Sacrament. *Capistr. Hunn.* c.
8. *Lutber de Ministr. Eccles.&c.* p. 366. Hoc meritò exhortare
debet quisquis Christum amat, & quidvis potius patet, quam
ordinari se a Papistis, quod omnia in istis ordinibus summa &
impiissimam perversitatem geruntur & aguntur, ut nisi cecitate
& amicitia percussi essent, viderentur de industria Deum in fa-
cie deridere velle. Nam cum ista ordinatio autoritate Scriptu-
rarum, deinde exemplo & decretis Apostolorum in hoc sit ini-
stituta, ut Ministros verbi in populo instituant, Ministerium
publicum, inquam verbi, quo dispensantur mysteria Dei,
per sacram ordinationem institui debet, seu res, quae omnium
in ecclesia & summa & maxima est, in qua tota vis ecclesi-
astici Status consistit. Papiste autem mei de hoc Ministerio
ne somniant quidem, in suis ordinibus, quid autem faciunt?

Primum cecitate percussi simul omnes, ne si datur quidem
quid sit verbum aut ministerium verbi, praesertim episcopi ipsi
ordinatores; quomodo ergo fieri posset, ut ministros verbi,
ipsi instituerint suis ordinibus? deinde loco Ministerorum
verbi, ordinant sacrificulos suos, qui Missas sacrificant, &
confessiones audiant. Hoc enim vult episcopus, dum calicem
dat in manum, & conferri potestatem illam consecrandi, &
Sacrificandi pro vivis & mortuis, nempe, potestatem illam
quam gloriantur neque Angelos, neque Virginem matrem Dei
habere, ipsi etiam Lenonibus & Latronibus impioribus. Item
cum illis, Sacro sancto mysterio Spiritum in aures inflat, &
confessores facit, dicens: accipite Spiritum Sanctum; huc est
illa potestas consecrandi & absolvendi gloriosissima.

Dic, rogo, nre crassum, fingere aut mentiri, si invenias unum
ordinatum istis Ordinibus, qui audeat dicere, sibi inter or-
dinandum esse mandatum, ut mysteria Christi dispenseat, &
evangelium doceat, & ecclesiam Dei regat, quam acquisivit
san-

sanguine suo. Plantæ in istum hœc audiat inquisitio, ne calce per-
tivere putat, calicem vero accepit. & hoc totum esse putat,
quod ordinatur, ut liceat Christum in Missa consecrare, & si
crificare, deinde confessiones audire. Quin hoc tantum qua-
ritur an Titulum beneficii habeat, quo ventrem alat; ut aliò
prosus non spectent, quam ~~et~~ ⁱⁿ Missarum Sacrificiis his ab-
solvitur tota ordinatio: qui hoc culte, hic ordinatus est ab
ecclesia Sacerdos, hanc potestatem cum nulli alii habent, hoc
scilicet testatur unicò dignorum & ratiæ verticis.

(b) F. Dohn. *Soto* in quart. *Bent* di *Mall* 7. quest. 5. Artic. 6. Ex jure divino prædicari non est officium annexum or-
dini Sacro; inò propheta antiqui prædicatores erant,
essetque modo si existerent, & eremiti patres prædicabant in
eremo, nec tamen sacerdotes erant, neque ideo mos ille re-
probaritur, quinimo *Gregor.* 1. *Dialog.*: lib. quendam Laicum
nomine *Equitum* laudibus commendat, quod prædicaret popu-
lo: adde quod in ordinatione Sacerdotum nulla sit mentio
predicandi, neque illis deceret absque majori examine parem
facultatem impertiri. *Benedictus Arias Montanus* was a Physician,
and studied Physique under Petrus *Mena* at the Univer-
sity of *Complutum*: and being afterwards practitioner of Phys-
ique in his native Country near *Scivill*, he was sent for by
the Magistrate and masters of the inquisition *ada townie called*
Llerina bordering upon *Portugall* (without any Ordinatio-
n) *Sacri verbi Populo per quadraginta tempus enunciandi &*
exponendi causa, that he might expound and *preach the word*
of God to the people in Llerina? which worke he performed as
well out of regard to the honori of the Author, as of the
dignity of the persons which callid him thither. This he
relateth of himself in his preface to *Actus de sur: vuln.*

(c) This is cleare out of the preface to a booke of Sr. *Tho-
mas Cheekes*, called, the subject to the Rebells, published by
Doctor *Gerard Langbaine* late Head of *Queenes Colledge*,
and Antiquary to the University of *Oxford*. His words are
these. What rare preachers shall we imagine they had in
the University at that time, when Mr. *Tavernour* of *Water-
Eaton* High-Sheriffe of *Oxfordshire*, came in pure Char-
ity

by his discretion, and gave his scholars a sermon at St. Maries with his gold Chaine about his neck, and his sword by his side &c.

¶ Whether the Papists say they sent them, or deny it, and whether Commissions and Delegations

are to be interpreted according to the intention of the Granter, or fancy of the Grantee? Whether in rules of common Policy, he who is a Justice to keep the Peace under an Usurper, may by virtue of such a Commission, draw a sword against him? Is not it understand by peace, that particular Governours peace? and is it not so in matters of truth?

Concerning Preaching, Churches, Tithes, Universities, Languages, and Philosophy, Degrees, Habits, Garments, and Complements, &c.

¶ Whether to make up a Divine of the best rank (for the generality of them are not so qualified) more be necessary than skill in tongues, knowldg of Antiquity, and School-divinity? Whether any of the first Centuries after the Apostles, did understand Hebrew? How many of the Latine Fathers before Jerome did understand Greek? in particular whether Austin did much understand either? whether there can be any knowledge of Antiquity? (a) and whether School-divinity be not a novell thing, slighted and condemned by the learned in all Ages? (b)

[153]
(a) *Eusebius* in his preface to his Ecclesiastical history doth acknowledge, that as to the Records of precedent times, he had little certain help, besides the Acts of the Apostles; But this question is handled at large in a learned treatise of Mr. Daillé's, about the use of the Fathers.

(b) See a book of one *Lauoy de variâ Aristotelis fortuna*. Where it appears that most of *Aristotelis* works were severall times publickly burn't, and the reading and having of them, forbid in the University; because it was an occasion of errors Blasphemy, prophane Atheisme and the like; it appears likewise that thõe (whom they call the Fathers) and many godly persons, beside severall Synods and Councells did condamne Phylosophy, and the study of it upon the very same account. A brief Catalogue whereof I have here set down, the better to satisfie the Reader. *Hæret. i. lib. 1. Contr. Pelagi. Quid Aristoteli & Paulo? quid Platoni & Petro? Tert. lib. de præf. Hæret. c. 7. ipsa denique heretica philosophia subordinantur: Hinc illæ fabula & Genealogie interminabiles, & questiones infructuolæ, & sermones serpentes velut cancer, a quibus nos Apostolus refrinxans nomumatum Philosophian contesteretur caveri oportare, scribens ad Gallofanos. c. 2. v. 8. quid ergo Athenis & Hierosolymis & quid Asade, mihi & ecclesia? nostra institutio ac porticus Salomonis est, qui & ipse tradiderat, Dominum in simplicitate cordis querendum esse: viderint qui Stoicum, Platonicum, Dialetticum, Christianismum protulerint.— Non opus est Rhetorica post Evangelium, nec philosophia post Jesum Christum. c. 4. v. 10. *Lauoy p. 10. de Euseb. peritus cui Eusebius faciliore ad fidem nostram pateneri non posse adiutor, quando genitum & cum primis Aristotelis Philosophia tolleretur, si quando heretici Scripturarum sensum corrumpunt, id praesertim Aristotelis Opera moliantur.**

There is a great cloud of witnesses, who have left their testimony against the study of Philosophy, and have discovered how it hath corrupted the pure simplicity of the Gospall; which in the same are obvious for any to read.

See likewise the judgement of *Melancthon* in his Apologie for

or Luther against the University of Paris. Lud. Luther. a Sorbon. Datinat. Tom. 2. p. 193 quid ad nos quid Aristoteles impurus homo dicit p. 193 videlicet Lutetia non peccare nunc primum, sed iam olim incepit, cum doctrina Christi humanis dispensationibus vitata philosophari cepit et censuratur enim.

Lutetiae natam esse prophanam illam Scholasticam, quam vocari volunt theologiam: quā admissa nil saluum reliquum est Ecclesia. Evangelium obscuratum est, fides extincta, doctrina operum recepta, & pro Christiano populo ne legis quidem, sed mortis. Aristoteles populus sumus, & lex Christianismus contra omnem sensum spiritus facta est. Philosophica vivendi ratio, &c. p. 193 quae schola unquam pure docuit sacras litteras. Itane prodita est Scriptura ut non sine conciliorum, Patrum & Scholarum expositione certa eius sententia colligi possit; non video cur oportuerit eis Scripturam, si spiritus sanctus non voluit certe colligere quid nos sentire vellit. Ibid.

I have heard that there is a collection of such persons, as have in all ages written against the mixture of Philosophy with Divinity, beginning with the Apostle who bids men beware of vain Philosophy and continuing on to Gerson, and Picus Marzuolus. It was collected by a Papist. To that Catalogue may be added the judgment of Merric Casaubon, now living in England, and a Minister, who in his priory or defence of his Father Isaac Casaubon, when the Jesuit had charged him with ignorance of School-divinity. Thus replies Meric Casaubon. Puelas contra maledicos patris nominis & Fratrum doct. 1522. Relat illa dialectica sive scholastica quae solam theologia, nec vero qualicumque sit, auseque Deo Vnde comprehenditur, & a veteribus omnibus ignorata est, per me Mater illius Ignatius Pater volvique semel vicinoris adversarii. & hinc illa plerunque curiositate non minus prophetas impiasque, quam puridas, & impratas, omnes deinceps, quas olim peperit, & meliorum literarum penitus, & quae sunt ignorum lectorum miseria, non minq[ue] studio sed per averratum est, quam alia utilia ac profutura consuetus est. sigloq[ue] A. sic in uocula M. de Emerichius sic olives 292

If any shall object that the Apostle in condemning *vain Philosophy* doth not prejudice what is true. I shall not only desire that Person to *ascertain me* of what is true in Philosophy, but further demand whether this dealing in making that *distinctive*, which is *tauggerative*, be not like that of *Gregor. de Valentia*, who gloses upon the text of *Adversus偶像olatriam abominabilem Idolatriam*; that there is some which is not abominable.

XIII.

WHether the knowldg of Tongues lead us to one sense of Scripture, or many? Whether all such dealings lead us not to put our trust in man? Can any matter of Faith be built upon the strength of a criticisme?

XIV.

WHether the first Christians used much and long Preaching amongst themselves? (a) Or did build their doctrine upon humane learning and criticismes?

(a) That they did not, it is probable; because the Apostle saith they might all prophecy one after another: and that usually more than one, two or three did speak at one meeting. Besides Pliny upon examination of them, reports no such thing: besides some came with a Psalme, &c.

XV.

WHether Sermons be the indubitable word of God, and whether that can be said by any Reformed *Vide Col- Divine, since they have condemned all addition, loqu.Ratis- even such as is Explicative? * If they be the un- ponense. doubted Word of God, why are they not bound up

with the Bible? Are there not four Gospells? Are there not the same things reiterated in the Epistles? Is there not Deuteronomy as well as Exodus and Leviticus? And Chronicles as well as Kings?

XVI.

Wether they, who were teachers of the People of God in the Primitive times, were not Handycrafts-men of severall Trades? (a)

(a) So Paul was a Tent-maker, and followed that occupation in the time of his Apostleship, and Celsus objected it to Orig. (Origen.lib. 30 adv. Celsum) that the Christian Teachers, such as propagated the Gospell were Εἵμαρτοι, οἱ μετρικοὶ, οἱ κηφοῖς, οἱ αὐτοῦ, οἱ ἐγιβάται Weavers, (or Combers of Wool) Coblers, Fullers, and Illiterate and Exceeding Rusticke.

XVII.

Wether there were not as much cause for learned disputes in those times, as now? Are there any new opinions in our dayes, as such as are mantained with more Rhetorique, or Subtilty than those of Old?

XVIII.

Wether the first Christians were not against humane Learning, of Heathenish? * And whether it was only an effect of Julian the Apostat's malice, or Christian Prudence, that went about to keep the People of God from reading Heathen Writers? *

* Hie-

* Hieron. in Epist. 22. ad Euseb. p. 62. Quis enim communicatio lucis cum tenebris; quis consensus Christi cum Belial? quid facit cum Psalterio Horatius? Cum Evangelio Mart. Cum Apostoli Cicero? Non oportet bibere calicem Christi & Demoniorum. Interrogatus de conditione, respondi me esse Christianum; Aut judex, mentiris, ait, Ciceronianus es, non Christianus, ubi enim Thesaurus tuus ibi & cor tuum, &c. Domine, si unquam iterum habuero codices seculares, te negavero. Minuc. Fel. speaking of the heathenish Gods mention'd in Poetry. Has fabulas & errores, & ab imperitis parentibus discimus, & quod gravius est, ipsi studiis & disciplinis elaboramus, carminibus pra cipue Poetarum, qui plurimum quantum veritati ipsa sua auctoritate nocuere. Lib. de Justiniani sculpi moribus, part 1. c. 26. p. 90. Christianos sanè veteres non legimus unquam palam & in Scholis Philosophiam Ennarasse, cum eam potius aversarenter. Ostendi verò ab aliquo velimi Philosophiam palam a Christianis tempore Justiniani Imperatoris aut etiam antea unquam traditam, c. 27. p. 91. Justini opera qui inspicit, novit eum ideo traxisse ad Ecclesiam, quod nihil certum in Platonis Schola deprehenderet; abstinuit itaque a Platone, ceterisque operam impendens divinis literis. Machiavelli in Livium in disputat. de repub. lib. 2. c. 5. Usque adeo enim diligentes, assiduique erant primi illi Christianæ Religionis institutores & moderatores, in extirpandis Ethnorum superstitionibus, ut & Poetas, & Historicos, quibus aliquid tale cotinereatur, comburendos putarent, Idola dejicerent, & quicquid superstitionis, illas aliquo modo redoleret, id omne, in universum tollere conarenter. Herald. animadv. in Arno. lib. 3. p. 137. Certè Christiani quodd ab Honoribus & Magistratis semoti privatam vitam agerent, eas literas, que ad forense aut politica officia cum laude obeunda, pricipue necessarie sunt, etiam negligebant: praterea quia sophistae & Philosophi erant Christiani nominis hostes principii, idcirco vel hoc nomine philosophiam ipsam plerique aversabantur. De humanioribus & floridiорibus literis asperiora etiam fuerunt veterum Christianorum iudicia. Tragedias enim & comedias, aliaque cetera Poetarum scripta, pricipuam eruditioinis par,

tem, quod ea ad solidam doctrinam conferre existimarent, præterea lasciviâ ac turpitudine scaterent, denique fabulosæ Idolatriæ promptuarium esse crederent, aspernabantur & damnabant. Hinc existimat Tertull. lib. de Idolatr. ludi Magistros & ceteros professores literarum affines esse Idolatri e multitudine, quibus necesse est Deos nationum prædicare, nomina, genealogias, fabulas, ornamenta honorifica queque eorum enunciare, &c. p. 138. generaliter de sæculari eruditio ne paulo tristiora erant fidelium suffragia. Id. p. 139. ergo sæcularis eruditio apud veteres Christianos periclitata est, quod inde et iani accedit, quod hæc probrâ a Gentium sapientibus identidem inculcari audiebant, Christianos Idiotas esse, literarum profanos & expertes; Ecclesiæ doctores rudes & imperitos esse homines, *Lanarios*, *Sutores*, *Fullones*; hæc inquam, quia a Gentibus vulgo exprobrari videbant, idcirco & literas ipsas, quibus tantopere gloriari videbantur adversarii, inutiles esse & ad salutem nihil conferre, imò ipsis sæculi sapientibus ad exitium quasi vehiculum esse Christiani contra referebant: hæc igitur cause quare Christianos tanquam literarum rudes & imperitos despuerint: hinc dicebat Celsus, sapientes a Christianis expelli solos stolidos admitti. Origen. lib. 3. Ibid. quia Christiani clamabant omnibus ad Salutem patere aditum, humilibus, servis, idiotis, rusticis, iis etiam quos mundat stultos existimat: hinc Celsus (in cod. lib. Origin.) hæc in Christianorum conventibus proclamari dicebat.

Ourel. animadv. in Minuc Fel. p. 25. sicut autem Gentes sermonis itribiliginem & verborum vitia Christianis objiciebant, illosque rudes & agrestes vocitabant; ita Christiani contra per irrisum eos polito, eloquentes, & doctos appellabant. &c. Tertull. de Testim. Anime. sed non eam te advoco quia Scholis formata, bibliothecis exercitata, Academicis & Porticibus Atticis partam Sapientiam ructas, te simplicem & radem & impolitam & Idioticam compello, qualem habent qui

qui te solam habent, illam ipsam de compito, de trivio, de tenu-
trinâ totam, imperitiâ tuâ mihi opus est ut sciām quid sit anima.

I shall not dispute whether the constitutions of Clemens Romanus be his, they are auncient, and in them lib. 1. c. 6. there is, Abstine ab omnibus libris Gentilium quid enim tibi cum alienis sermonibus, aut legibus aut falsis prophetis, que quidem homines leves a fide rectâ detorquent. In the Council of Carthage is there not a Canon, Episcopus Gentilium libros non legat? And are not these and the like passages in Gratian. Sacerdotes Dei omnis Evangelii & prophetis videmus Comedias legere, amatoria Bucolicorum versuum verba canere: Virgilium tenere, & id quod in pueris necessitatis est, crimen in se facere voluptatis. Nonne nobis videtur in vanitate sensus, & olsuritatem ingredi, qui diebus & noctibus in dialectâ arte torquetur: qui physicus perscrutator oculos trans colum levat & ultra profundum terrarum & abyssi quoddam inane dimergitur: qui Iambum ferit, qui tantam metrorum sylvam in suo studiosus corde & distinguit & congerit? Was it not a Pope, Gregorius Magnus, that prohibited all Prelates in generall the reading of Heathen Authors. Se Joan. Diaconus de vita Gregor. c. 33. If you say that there is not now any danger of infection from the reading of heathenish books: you give but the same reason for them which Bellarmine does, de laicis c. 20. Art. 19. and which is refuted as a Childish and illiterate answer by Jacobus Laurentius a Protestant Minister de lib. Gentil. p. 40. 41. how much doe these reasons agree with what motives Julian (epist. 42.) alleages for the prohibiting Christians from reading heathen writers. Βαθὺς των εἰς τὰς φηγάς ταῦτας εἴσησθε Μαρτύριον καὶ θάνατον — Εὐλόγου ὑπὸ οἴκου καὶ τὰς αἰνίδιας, οἵ τις οὐκέτι, οὐ καὶ στέφανον εἴσαποδεῖται τέλος.

* Of this Libanius is a witnes in his Life tom. 2. p. 51. amongst other his misfortunes he laments the great contempt, and scorn that was cast upon the greek tongue after the death of Julian. καὶ μήτε τὸν δυσχένες, οὐδὲντες τοῦτον εἴρηται καὶ αριστονόμητον οὐ λέγειν, λέγειν διδάσκειν εργάζεσθαι by λέγειν he means learning, and not only Rhetorique. So afterward he saith he was afraid least the Greek tongue should

should be suppressed by a law. *Ibid.* p. 71. 'And' says the Bishop, 'they
who make it against them selfes will be punisched.' And he addeth further, 'that
such laws were never made before.'

XIX.

WHose Sepulchres do our University men build up,
whilst they uphold Aristotles Philosophy, which
hath been so generally condemned of late, and
Heretofore by Popish assemblies, and particular
men of that way; as also by the first Christians, and
honest men of All Ages?

XX.

WHether the first Christians had any Churches, or
did not assemble only in private houses? (a)
Whether their want hereof can be attributed to their
being under persecution, since they never made that
excuse for themselves to the Pagans, who objected it to
them? Whether if it had not been their judgment,
and not a necessitous practice, the heathens woul d
have upbraided them with such their defest; or upon
that account have termed them Atheists?

(a) We read of a Church to be saluted in such, and such a
private house, in Scripture: and it is confessed by Minuc.
Felix p. 10. Chrtianii nullas aras habent, templia nulla, nulla
nota simulacra, *Animadv. Ourel.* p. 57. and Arnob. in the be-
ginning of the fifth Book p. 189. and in the observat. p. 173.
Arnold. adv. Gentes: in hac enim consuetudin parte crimen nobis
maximam impietatis affigere, quod neque aedes Sacrae venerati-
onis ad officia construamus; non Deorum aliquius simulachrum
& formam constituamus, &c.

XXI.

Wether heresy be not attributed to Christianity in Scripture? whether Tertull. doth not call the Christians sectam Christianorum? whether the meeting places of the first Christians were not called conventicula, before they were in Latine either Basilica, or Ecclesia? (a) whether they used to bury in Church-yards? And why they did at last take up that custome?

(a) Arnob. lib. 4. Nam nostra quidem scripta cur ignibus meruerunt dari? Cur immanitur conventicula dicui, in quibus summus oratur Deus? Laetant. lib. 5. c. 11. aliqui ad occidendum precipites extiterunt, sicut unus in Pbyrgia qui universum populum cum ipso pariter conventiculo conceremavit. Oros. lib. 7. c. 12. Trajanus Plini secundi relatu admonitus Christianos prater confessionem Christi, honestaque conventicula nihil contrarium Romanis legibus facere.

(b) Gaudentius de Justinianei sacculi moribus. part. 1. c. 26. p. 34. where after examination of rites and customes concerning it, he saith thus. Quis non inde colligat confusuisse Christianos tempore Justiniani Imperatoris sepulchre privatim in agris suos mortuos? in the same chapter he speaks somewhat how that custom came to be changed, but more fully in the 26. chap. he gives this reason. p. 36. cur vero Christiani ceperunt velle condi intra ecclesiarum ambitum, id cause fuit, quod consanguinei, qui orant in templo, preces pro iis fundant; adde merita Martyrum & Apostolorum, Legimus apud Augustinum de curâ pro mortuis c. 5. Fidelem matrem, fidelis filii defuncti corpus desiderasse in Basilicâ martyris ponî, siquidem credidit ejus animam meritis martyris adjuvari.

Wether amongst the Papists that have Churches or solemn meeting places, the Jesuits do not usually

sually, notwithstanding that, preach in the Market places and Streets? (a) what it is that makes teaching a publicque Art? If to teach publicquely be to teach accordingly as it is now practised, whether the Apostles did ever teach publicquely.

(a) This liberty was granted to them by Pope Paul the third: the same is practised by the *Friers minors* and *Dominicans*, and *Augustine Friers*: and grounded upon the practise of the *Prophets* in the old testament: *Jerem.* 17. *Amos.* 5. *Proverbs.* 1. and of Christ and his Apostles in the new Testament; besides that *Matth.* 22. and *Luc.* 14. in the Parable of the marriage Christ sends them out to the high-ways and streets for guests. All this is illustrated at large by *Franciscus Bernardinus a Popish Doctor* in his book *de ritu concionandi lib. 2. c. 24.* and confirmed by this reason; ‘& sanè egregiū est opus hominibus otiosē in foro degentibus, nec ecclesiā am alioquin adituris, divina annunciare monita, moresq[ue] dicendo formare & corrigere.

XXIII.

Wether the division into Pharises was not introduced by the Pope Dionysius? And whether the Ancient Christians paid Tythes? If they did, whether they did not pay them as Almes.

This is proved by Mr. Selden of Tythes. *Joseph Scaliger* did write against Tythes, the Protestants Generally beyond sea have disowned and disused them. The Bishops of Old in *Ireland* had but the allowance of three milch kine: *Camdens Brittann.* speaking of the County of Cauon in *Ireland*. *Gaudentius de Justinianei seculi moribus part. 1. c. 23. p. 30. 31.* An exigebantut Decimæ in usum sacerdotorum temporibus *Justiniani Imperatoris?* id negaverit, qui cogitat nihil de decimis legi in *codice*, in quo tamen multa reperiuntur sanc-

ta de Episcopis, & clericis & Ecclesiis. Quod si consulas acta conciliorum Oecumenicorum, itidem vix quicquam reperies p. 31. decimae hortantibus Episcopis collatae proderant & Sacerdotibus & Pauperibus, non tamen compellebantur a Judice fideles ut largirentur decimam partem, ideo *Justinianus* de ea materia nihil in leges retulit. And a little after constat fideles olim ex fructibus solitos sponte aliquid conferre, quod ab Episcopo dividebatur, partim Clericis, partim Pauperibus; Quae vero libere solvebantur, ob inverteratum morem abiérunt in necessitatem: hinc profecte sunt tot leges Pontificum de modo solvendi decimas, deque ratione compellendi eos qui ipsas non solverent; quâ de re passim interpres Canonum, & ipse prasertim Pontifex *Gregorius* toto Titulo. lib. 3. decretal. c. 30.

XXIV.*

WHether they had the use of Bells in the primitive times? And whether the Bells in England that remain ever since the Reformation, have not been popishly and superstitiously christned.

The former is proved out of *Vossius* upon the two epistles of *Pliny* and *Trajan* and *Bernardinus de rite concionandi*. *Pancirollus de Campanis* Tit. 9. Campanæ reperte fuerunt circa annum 400 a *Paulino Episcopo Nolano*. Est autem *Nola Campaniae* oppidum. Dictæ fuerunt Campanæ, quia in *Campaniâ* inventæ; & *Nole*, à loco, in quo primum fierant factæ. The latter is known from the common practise even now for the Papists to baptise bells.

XXV.

WHether it were not an act of superstition in former times to build Churches and Chappells in the form or fashion of a Croſſe? Whether it were not a ſin of the like nature in antient times to build their

Churches East and West, that so the People might
bowe and pray towards the East, whence (upon a
grosse mistake of the word) they expected the sunn
[of Righteousnesse] shold arise? (a) And whether
both these superstitions have not been renewed and
practised lately in one of the Reformed Colledges
of Oxford? (b)

(a) Clem. Alexandrin. Stromat. lib. 7. circa med. Enn. 11. p. 11.
Sic inquit clavis à mortuis, quod omnes in eis aduersari videntur et amantur, sed et
misi et iusti et misericordes. Etiamque pacem admodum amissam quodcumque etiam
in iudeis dicitur, ut et Ioseph, et non in iudeis sicut in iudeis misericordia. In ei
etiamneque enim misericordia iudeis, sed etiam in iudeis iustitiae fiduciam. QUONI-
AM autem diei natalis imago est Oriens, atque illinc quo-
que lux augetur, que primum illuxit è tenebris; itisque qui
volutantur in ignorantia exortus est dies cognitionis verita-
tis, quemadmodum sol oritur, ideo ad ortum matutinum ha-
beantur preces, unde etiam templorum antiquissima respicie-
bant ad Occidentem, ut qui vultustant ad imagines converso,
doceantur verti ad Orientem. This reason likewise the
common-people give for their being buried with their feet toward
the East, that so they may be in a fitter posture to meet the sun of
righteousness when he shall appear with healing in his wings, viz.
at the resurrection.

xxvi.

Whether the primitive Christians had any Universities, or other Schools of Learning than such as Origen did catechise in at Antioch?

(a) *Gaudent de mor. Sec. Justin. part 2. c. 26. p. 90.* Christians sanè veteres non legimus unquam palam, & in Scholis Philosophiam enarrasse, cum eam potius aversarentur, &c.

xxvii.

XXVII.

Wether Ancient times (and those not very ancient neither) record any more than that of Bologna, Paris, Oxford, and Salamanca? And whether Christianity at that time were not of farther extent, than the Kingdomes those stood in?

XXVIII.

Wether it were not the design of the Reformers in King Edward the sixt^h s dayes to put down Universities? (a) Whether the then Dean of Christ-Church had not such intentions? (b)

(a) Langbain in his preface to Sr. Jb. Cheeks book, the subject to the RebELL, hath these words. The very *Universities* which had been the glory, were now become the scorn, or pity of the Kingdom; their Libraryes robbed and spoiled either by pretended authority or commivence, their libertyes and priviledges invaded and borne down by the prevailing partyes, the Townsmen of Oxford and Cambridge. Much of their present Maintenance, and the main hopes of their future preferment taken from them; at least in their opinion: when they saw most or all their revenues of their Colledges given to the Kirg. Some *Bishoppicks* actually dissolved, and the whole jurisdiction inclining to ruine. This did strike them with such a Panick feare, as did justly deterre parents from bestowing upon their Children that ingenuous education which was attended with so great charge, and so small hopes; and such as were already entered upon that way, were forced to quit their professions, and betake themselves to another kind of life. And a little after speaking of some priviledges which Q. Mary bestowed on the *University*, he saith, and though this did perswade with some, that to be a Scholar was none

of the greatest curses ; Yet I do not see, that the people were hearty friends with learning all *Q. Maryes* dayes, nor in the beginning of *Q. Elizabeth*.

(b) See *Bryan Twyne* about the Antiquity of *Oxford* in his miscellany appendix. At that time the Library was destroyed, and many other things done or designed, which are reported by the said *Bryan Twyne* to be registred in the Archives.

XXIX.

Wether the rise of our present fashioned Universities and University-habits was not from the Dominicans ; an Order instituted by the Pope to suppress the Waldenses, those Predecessors of the Protestants ? And whether it is well done to derive their office and garbe from the Persecutors, and their Doctrine from the persecuted ?

XXX.

Wether the institution of Doctorall Degrees be not novell ? (a) And accounted Antichristian by the Reformed Churches in Scotland, France Holland, Switzerland, and the Calvinists in High Germany ? And whether they have any in those Countreys ? Or any habits in their Universities ? (b)

(a) *Gaudent. de. mor. sec. Just. c. 24. p. 87, 88.* An Doctoris renunciabat eos mos seculi Just. qui peregrinare studia, magisteriumque jami docti exiissent ? nihil ejusmodi reperire est, nam id inventum ad superiora scula referendum est, non ad prisca *Justiniana* ; postquam inquam disciplinx expere instruari, trecentis fere abhinc annis, Doctorum quoque dignitas & nomen emerit, collatum solenni more.

(b) This may be resolved by every Travailer.

XXXL

WHether there are not in our, as well as other Antichristian Universities beyond sea, the same or rather more Popish, Idolatrous and Superstitious habits, Ceremonies and Customes? Nay whether they do not rather exceed them in pompe as well as Number?

Compare the University Statutes with that description of their formalityes at Paris, in *Latus Lutheri à Sorbon.* damnat. *Insignia Doctoralia, annulus, Pyrrbetum, liber, osculum, cheirothece, & Pyrrbeta distributa in aula Doctorali, ultimo egregium convivium Doctorale, Bedelli cum sceptris precedunt:* To these of Paris, Oxford and Cambridge have added many more, For let any man take notice of all their Ceremonyes, Processions, Attire and attendance which the *Baccelours* in Lent, and the *Masters* and *Doctors* at the *Act* and *commencement* appear in, and he will readily confess that these places of Antichrist at home are the more triumphant. And consequently let any one judge whether such, who are brought up in somuch state, and Pride, be fitly qualified to converse with the poore of the people, in whom Christ so much delighted, and of whom his *Kingdome* doth cheifly consist. The Genevians in their Annotations upon the ninth of the *Revelation*, ver. 3. where the *Locusts* came out of the *Smoake*, say they were and are *false teachers, Heretiques, and worldly subtil Prelates, with Monks, Friars, Cardinals Patriarchs, Archbishops, Bishops, DOCTORS, BATCHELORS, and MASTERS.* Does not this note apperantly fasten the name of *Locuts* on all the Clergy of this land, and all such as are graduated in the *University*, by the name of *Doctors, Bachelors, and Masters?* And doth it not as plainly yoake them with *Friers, Monks, and Cardinals*, principall instruments in all times to advance the *Popedome?* I know the words which follow after are alledged by some, to take off the envy of this note, viz. who forsook Christ to main-

ain false doctrines. But the enumeration of so many particulars makes not that nor etheliffe invidious, the said explication notwithstanding; because the note had been as perfect and significant, had it gone thus in generallsonely, that is to say, by *Lacustis* here are meant false teachers, *Heretiques*, and other worldly subtil men, that seduced the people, perwading them to forsake Christ to maintain false doctrine. Pet. Heylin against Fuller. p. 179, 180.

XXXII.

WHether the Universitry hood be not the product of the old Monkish Melote, spoken of by Cassion de institutione Monachorum: and grounded upon the superstitious exposition of that place in Hebr. c. 11. They wanded about in Sheepskins & whether it were not a Religious habit, it being a badge of Monkery according to Cassian, and Jerome upon Pachomius's rule?

Hespinian de Origine monachatus c. 77. paragr. 11. fol. 273. reliqui Monachi cucullis passim ab initio usi sunt, more sumptuoso ab Egyptiorum monachis, Melotis item &c.

XXXIII.

WHether it be not a superstitious and detestable exposition of that Scripture, Stand fast having your loins girt, &c. To accommodate it to the Episcoparian Girdles, with which they tye in their Canonickall Coates, the rose or knot being on the left side?

XXXIV.

WHether it be not a pretty foundation for the Oxford Doctors to stand booted and spurred in the A.B.Z
(a)

(a) because there is mention made in the Scripture of being shod with the preparation of the Gospel? And whether the Benedictine Fryers do not the same. (q)

(a) See statut Acad. Oxon Tit. 7. tect. paragr. 17. (b) *Hospinian de Origine Monachat.* c. 77. fol. 273. Benedictini qui propriè dicuntur, nigro hodiè amictiuntur colore, tunica àxiore ac discinctâ, & ad pedes usque demissâ, amictu capis quem cucullam vocant, in humeros & scapulas brevius cincto, Ocreati etiam incedunt.

XXXV.

Wether the Ring, and Gloves, and corner Cap, which the Doctors are to put on, and the Kisse which they receive from (the university Band) the Doctor that creates them, at the Act, are not of a Popish Originall, and now practised amongst the Papists?

Hospinian de Orig. Monaci. c. 72. p. 270. or thereabouts. Surgit Pontifex & Benedictus annulum, & aspergit aquâ Benedictâ, & infigit eum digito annulari dextre Abbatis, dicens, Accipe annulum fidei, scilicet signaculum, quatenus sponsam Dei sanctam viz. ecclesiam, inteneratâ fide ornatus, illibatè custodias. His peractis Episcopus & Assistentes recipient Abbatem Benedictum ad Osculum pacis. Deinde Miteram aquâ Benedictâ aspersam imponit capiti Abbatis Benedicti, dicens, Imponimus, Domine, capite hujus fanuli tui Galeam munitionis & salutis, quatenus decorata facie & armato capite cornibus utriusque testamenti terribilis appareat adversariis veritatis, the gloves were instituted to signify that they should keep themselves in all their Actions undefiled in the things of the world. Ibid.

XXXVI.

XXXVI.

Wether the Universities of Oxford, do well to give for their armes the Book with seven seales? Is not that a gross abuse of what is layed down in the Revelations: that if the seven Liberall Arts, (two whereof are Grammer and Fidling) were typified by those Seales, which none were worthy to open but the Lambe?

XXXVII.

Wether Ministers do well to go in black, or the Universityes to command it.*

* See Statut. Acad. Oxon. Tit. 14. paragr. 1. The words of the Statutes are in English thus. It is Ordered that all heads of Colledges, all fellows and Scholars wear blake or sad coloured clothes, and all that are initiated into holy orders, as it becomes those of the Clergy to do. Clemens Alexandrinus expressly condemns all coloured clothes, and makes it the command or Doctrine of the great Christian School-master [Christ] to go in white, as any one may read in his Pædagog. l. 2. &c l. 3.

XXXVIII.

Wether there were not of old amongst the Jews a sort of men called Chemarims or Black-coates? Whether those were the People of God? (a) And whether the Translators of the Bible into English did well to conceal the true meaning of this word by putting others for it, or the very word it self in English letters? And whether the other words of the Bible, if they had been ordered in the like manner, had been yettranslate d?

XXXIX.

(a) See

(a) See Fuller concerning the Jewish Garments c. 6. These Chemarims were the Idolatrous Preists of Baal, and got that name from their black clothes (the word being originally deduced from Chemar, which in the Hebrew signifies to black or burne, and we usually complain of that coloured cloth to be burnt in the dying.) A peculiar Habit no doubt to themselves, and which in opposition to them, I conceive few would wear. These Chemarims or Black-Coates God threatneth to cut off from Jerusalem, Zeph. 1. 4. They were prophesied against by Hosea, Hos. 10. 5. and rooted out by. Josiah, 2. Kings 23. 5. the word is in the margine.

XXXIX

Wether in Tertullians time, every one that did turne Christian, or at least was made a Presbyter, did not renounce his Gowne, (which was the Roman Vestment) for a long dark-coloured Cloak? whether afterwards the Clergy and Laity did not relinquish that, for Coates (lacerneæ) and both were alike habited? In Fine, was not one, a Bishop, condemned at the Council of Gangrae? for introducing the fashion of long sad-coloured cloakes, that wear being counted at that Assembly, ~~and~~ ^{as} in our own, unbecoming the Prielt-hood?

All this is cleare to any man that shall read out Tertullian de Pallio, with the notes of Salmasius thereon. Hieron. in p. 1. ad Nepotian. c. 11. vestes Pullas æque devita ac candidas. &c.

XL.

Wether the Doctors Scarlet Gowns, were not at first instituted as an Emblem, or representation of the Zeal which they either had, or at least ought to have? (a) And whether those Doctors of

Oxford and Cambridge who wear Scarlet-Gowns
have not as little Zeal, as those Doctors which wear
none?

(a) Eraf. Encom. Mor. de Cardinall. quid purpura, non
ne flagrantissimum in Deum amorem? &c.

XLI.

WHeither any of the Ceremonies and habits now
used in the Universities, had a very good Origi-
nall, or have been employed to a good use since,

XLII.

WHeither those things that had a good Originall and
use (if they be not still necessary or commanded
by God) when once they have been abus'd unto I-
dolatry or Superstition, are not quite to be abolished?

Tis much if it be not objected here by some, that though their Originall were *Popish* and *Antichristian*, yet since they are employed to better ends and uses, viz. for distinction, Order and Decency, they may be lawfully enough received. To this I shall answer, might not the *Jews* have objected the same reason to their Reformers that the *Golden Calfe* and *Groves* might not be consumed and turned into Ashes, because they might be employed hereafter to better uses? The One for exchange and Traffick, the other for building, fuel or a pleasant shade, very convenient in that hot Country. Might not the *Brazen Serpent*, though it were worshipped by some, yet still be preserved? because it might serve to put others in Mind of *God* who had cured; as well as the Pots of Manna, which were laid up to remember them how *God* had miraculously fed their fathers in the *Wilderness*? yet when the *Brazen Serpent* was once abused to idolatry, away it must go. In like manner was not *Baal* a proper significant good word, yet when once

an Idol was called by it, the Lord, who is a jealous God, would have it no more used in his worship and service, but commanded them to call him J^sbi.

Yet we do not find that true neither that they are employed for distinction and decency, but rather in pride, pomp, vainglory; so that by retaining of them they do no more then the Levite who stole away Michas Gods from Mount Ephraim, and set them up at Dan, where Idolatry became a more publicke worship. Tis true that while the Army continued in Action t^ewas thought fit by the University Men in part to lay them aside, at least for awhile, but since the Honest party of the Ar-mits have been scattered and weakened in great measure, they have again brought them into full credit and fashion, just like the Jew^s, who had learnt to make a calfe in Egypt, but had no opportunity to shew their skill till Moses and Joshua were gone out of the Campe.

XLIII.

Wether the whole use of that Complement, your Servant, was not anciently Condemned? *

* See the book called a Treatise of use and Custom p. 160. 161. his words are these, he is not counted a civill man now of late years amongst us, that thinks much to subscribe himself servant, though it be to his equal or inferior. Yet Sulpitius Severus was once soundly chid by Paulinus Bishop of Nola, for subscribing himself his servant in a letter of his: but you shall hear him speak, if you please, and see what he thought of it; In epistole titulo, imitari prestantem in omnibus mibi fraternitatem tuam timui, quia tutius credidi verè scribere; cave ergo poēthac, servus in libertatem vocatus, hominis & Fratris & servi inferioris servum te subscribere, quia peccatum est adulatio-nis magis, quam humilitatis justificatio, honorem uni domino, uni Magistro, uni Deo debitum; homini cui libet, ne dicam misero peccatori deferre. &c.

XLIV.

Whether Persecution for Religion be not condemned by the Ancients ? (a) Was not a toleration granted to all by Constantine ? (b) do not some of the Papists themselves teach that no faith is to be enforced ? (c)

(a) *Lazant. Oper. lib. 5. de justitia p. 353. Lugdon.* Sed defendenda sunt inquietus suscepcta publicè sacra. O quam honestà voluntate miseri errant ? Sentient enim nihil esse in rebus humanis Religione præstancius, eamque summā vi oportere defendi ; sed ut in ipsa Religione, sic in defensionis genere falluntur. Defendenda enim Religio est non occidendo, sed moriendo ; non fæticiâ, sed patientiâ ; non scelere, sed fide, illa enim malorum sunt, hæc bonorum ; & necesse est bonum in religione versari non malum : nam si sanguine, si tormentis, si malo religionem defendere velis : jam non defendetur illa, sed polluetur atque violabitur : nihil enim est tam voluntarium quam religio, in quâ si animus sacrificantis aversus est, jam sublata, jam nulla est, recta igitur ratio est ut religionem patientiâ vel morte defendas ; in qua fides conservata, & ipsi Deo grata est, & religioni addit autoritatem, &c. *Tertull. ad Scapulam.* Tamen humani juris & naturalis potestatis est, unicuique, quod putaverit colere ; nec alii obest aut prodest alterius religio, sed nec religionis est cogere religionem, que sponte fulciri debet non vi. Magistrum neminem habemus nisi Deum solum. *And Julian as bad as the Clergy makes him, see what he says. Epist. 43.* Τοις τοις αἰεὶ πάντας τοῖς τραχαις ἀραιοῖς πάγιοις οὐ παραδέσποιος, οὐτε μαίνει μαθητῶν τοὺς παρακίνατες, μαθητὰς οὐτε εἴς αὐτὸν τούτοις, ιαπυγέσθως πάγιος οὐτε μαθητῶν. Evidenter de Galilæis omnibus adeo clementer & humaniter stauti, ut nemini vis inferatur, neque in templum trahatur, neque aliâ de re ullâ præter voluntatem suam contumeliâ afficiatur. *And again Julian Bostrenis Epist. 52.* οὐτε γῆς αὐτῶν (scil. Christianorum) οὐδεὶς οὐδὲ τις τούτοις. Sane neminem istorum trahi ad aras nostras invitum patimur. *And a little after*

ter speaking to the Citizens (to whom he wrote) not to fall out with one another, or do harme to the Christians by reason of their divers Religions; his words are these. Μηδὲ τοις διαφόροις, οὐ πάνται, οὐ δύσπομποι τοις οὐδεποτέ. Αλλὰ τοις οὐδεποτέ συνεγενεῖται τοις οὐδεποτέ θυσίαις ἐμμαρτύρειν, μαζὶ αἰτεῖται τοις τακταῖς τοις οὐδεποτέ μαζὶ οὐδεποτέ τοις διαφόροις; Ιδεὶς δὲ χρή μάταιος εἰς τοις τοις προτερούσιοις ηὔθετοι.

Quippe oratione persuadere, doceri que satius est homines, quam verberibus ac contumeliis, corporumque suppliciis: Ergo iterum ac sèpius admoneo, qui in veram religionem voluntate suâ feruntur, ne quâ injuria Galileos afficiant, neve in eos impetum faciant, aut contumeliis vexent; Etenim misericordia potius quam odio digni sunt, qui maximis in rebus calamitatem patiuntur, &c.

(b) *Scip. Ammirat. dissertat. politic. lib. 3. p. 92.* sed committimus est, postquam *Constantinus* Baptismatis lavacro regeneratus Christianos fovisset, Ecclesiás exædificasset, persecutio-nes fustulisset, privilegia & immunitates Christianis largitus esset, nihilominus Gentilium tempia ab eo minimè destructa; immo permisum fuisse ut unusquisque arbitratu suo quam vellet religionem coleret, quod *Eusebius* clare docet lib. 2. c. 59. de. vit. *Constant.* adeo ut nullus dubitationi locus sit.

See likewise *Theomistius* his twelfe oration made to *Jovinian* the Emperour, all which oration was to commend him for his giving toleration, and to exhort him farther to it, where the Reader may abundantly satisfie himself with his arguments.

(c) Quod Fides nec potest nec debet eogi, this Fr. Dom. *Soto* in quart sentent. distinct. 5. Artic. 10. p. 154. 155. hath proved by very many excellent arguments; and answered all objections to the contrary. Certainly where there is not a liberty of dissenting allowed, there *Paul* doth not dispute in the schoole of *Tyrannus*, but *Tyrannus* in *Paul's*.

FINIS.